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The Spanish and Portuguese Missions in Latin America

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Roderick P. Wheeler, O.F.M.

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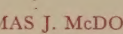

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THE SPANISH AND PORTUGUESE MISSIONS IN LATIN AMERICA

By

RODERICK P. WHEELER, O.F.M.

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MISSIONS OF THE COLONIAL PERIOD

1. Introduction

1. Perhaps at no time in the Church's history did zeal for the missions shine with more splendor than in the colonial period of the Americas. In Spain the Church had reached her full stature. The Faith was strong. The Moorish invader at long last had been expelled and national unity had been achieved. Now Spain looked to her new discoveries in the West. New lands, new wealth, new power among the nations—all these were enticements to the courageous, to the adventurous, to the greedy. The *conquistadores,* led by the genius of Cortés, Pizarro and others, carved Empires out of the *Tierra Incognita* for God and king. The troops were accompanied or even preceded by unarmed soldiers of the Cross. Soon they were followed by a host of settlers, merchants and seekers of gold.

2. But the New World was not to be had for the asking. The Indians claimed the land as their own. They did not welcome the Spanish invaders. They had their own culture, their own languages, their own customs and their own way of life. Why should they bow to the Spaniards? As the old mission records and official documents of the period can testify, the subjection of the Indians was a long and bloody business.

3. How could the Spaniards justify their conquest? Certainly according to Catholic moral standards one nation could not, without the slightest provocation, march into the land of another people, subdue its inhabitants and take over its government. This is obviously wrong, and the Spaniards knew it. But with the deep faith of the 16th century they saw reasons

that would not only justify their actions, but reasons which made them feel bound in conscience to act the way they did. For them the Faith was everything; it was the key, the only key, to Heaven, the solution of all the problems of life. They well knew of their obligation to spread the knowledge of the Faith to all men. Christ had told His Apostles to preach the Gospel to all nations. And here they found nations who had never heard of Christ. It was a simple inference, then, that it was their duty to bring the Faith to the peoples of the New World. Mendieta, the historian of that period, says that Cortés was more the instrument of Divine Providence in bringing Christianity to the Indians than the conqueror that everyone considered him. He was merely the means that God used to open the New World to the Faith.

4. Although we can point to many in that early period who seemed to have God farthest from their mind, we must, if we look at the whole picture, agree that the spread of the Faith was one of the primary concerns of the conquerors of America. Everywhere they went, from Florida and California to Chile and Argentina, there were missionaries. Missionaries followed in the footsteps of the warriors spreading the knowledge and peace of Christ.

5. As Mecham says: "When Columbus reported the discovery of the Indies to Ferdinand and Isabella, the Catholic Kings appealed to the pope to grant them title to the newly discovered lands. In presenting their petition they insisted that their most ardent aim was to extend the dominion of the Roman Catholic faith." (Mecham, J.L., *Church and State in Latin America,* p. 13.) How well the Spanish Crown fulfilled the duties it had undertaken freely, even at the cost of great effort and expenditure, will be seen in the following pages.

6. There were two separate, though collateral, sources of Hispanic effort at conquest and conversion—Spain, and its sister country, Portugal. Spain had first come to the New World in 1492. Portugal was to lay her first claims eight years later in 1500. Spain spread through the islands of the West Indies, on

the mainland to Mexico, north as far as the southern part of the United States. In a few years she started southward through Central America, and then—skirting around the Portuguese Brazil—through all South America, Venezuela, Colombia, Ecuador, Peru, Bolivia, Argentina, Paraguay, Uruguay and Chile. Portuguese forces had landed on the northeast coast of Brazil, and then founded ports and towns along the coast. Later they moved inland until finally they could claim for their government half the continent of South America.

7. A Spanish historian could write at the beginning of the 17th century that:

> ". . . In the Indies there have been built seventy thousand churches, five hundred monasteries of the Dominican, Franciscan, Augustinian, Mercedarian, and Jesuit Orders, with more than three thousand missionaries in their houses and mission stations to whom the king gives what is necessary for wine and oil, and to cure the sick, forty-seven thousand pesos in alms, and pays their expenses until they reach the Indies. For the teaching and proper governing of the Indians many missions have been established as well as a patriarchate, six archbishoprics, thirty-two bishoprics, three centers of the Inquisition, two universities, two viceroyalties, eleven Audiencias . . .; and there have been founded more than three hundred cities and many towns which are colonies of our Spain and who have the same dress, language, customs and laws."

2.
Columbus's Vocation

8. Foremost among the ideals which impelled Columbus in all his efforts that resulted in the discovery of the New World was to bring the Faith to all its inhabitants. He was convinced that he had a real part to play in the fulfillment of the Old Testament prophecy: "From the rising of the sun even to the going down, my name is great among the Gentiles, and in every

place there is sacrifice, and there is offered to my name a clean oblation" (Mal. 1:11). When he set the course of his three tiny ships, the Niña, the Pinta, and the Santa Maria, toward the setting sun, he was fully aware of the deep meaning of his very name Christopher, the "Christ-bearer." His constant prayer for guidance and safety in his voyage was: *Jesus et Maria, sit nobis in via.* His first act on landing on American shores was to offer a prayer of thanksgiving and to raise the Cross before the eyes of the astonished natives. A secular priest, friend and secretary of the Discoverer, named Pedro de Arenas, said the first Mass on the newly-discovered island of San Salvador (Guanahani, probably "Watling Island").

9. A number of missionaries accompanied Columbus on his second voyage, among whom were two Hieronymites, two Franciscans, and other Religious and secular priests with Fr. Bernal Buyl, a Minimite, as superior of the group. Fr. Buyl soon returned to Spain and Fr. Juan Pérez, probably the same Franciscan guardian who had helped and encouraged Columbus at La Rábida, was left in charge of these first Caribbean missions. He established two churches and a friary at Hispaniola. A Belgian Lay-brother, Jean de la Deuille, assisted greatly in the work of conversions.

10. A Benedictine and five more Franciscans came to help in 1500. The friars appealed to all the provinces of their Order to send missionaries, for the harvest was very great. In response to their plea, the next fleet brought seventeen Franciscans and new mission stations were established. Pope Julius II, in 1504, established an archdiocese and two suffragan sees, but the actual establishment of the hierarchy occurred in 1511 under the same Pope with the founding of the sees of Santo Domingo and Concepción on the island of Santo Domingo, and the see of San Juan on the island of Puerto Rico. Dominican missionaries came to Santo Domingo in 1510 and immediately took a prominent part at the side of their Franciscan brothers in converting the Indians and protecting them from the cruelty and abuses that unfortunately were prevalent in the early days. As rapidly as new islands and territories were discovered, missionaries of the

Hieronymites, Dominicans and Franciscans were seen actively sowing the first seeds of the Faith among the natives. In this way the missions soon dotted the islands of Santo Domingo, Puerto Rico, Cuba, Jamaica, Trinidad and the other islands of both the Greater and Lesser Antilles, as well as in the first settlements on the Caribbean mainland regions of Darien and the shores of Venezuela and its nearby islands.

11. The Spanish Government, even after the deaths of the Catholic sovereigns Ferdinand and Isabella, continued to take energetic measures to protect the Indians against the extinction that threatened them. New diseases, inter-tribal wars and migration to the mainland, as well as the cruelty of many colonists, were all factors in the depopulation among the natives. The Dominican, Bartholomew de las Casas, protested vehemently and even with well-intentioned exaggeration against every abuse. Missionaries of other Orders were equally zealous for the protection of the natives, although their greater experience led them to propose different methods. That the government heeded the advice of the missionaries is proven by the wise and humane Laws of the Indies.

12. The first permanent missions on the American mainland were established at Darien, now Panama, in 1513, and the first diocese on the American mainland was established here in 1514.

13. The conquest of the great Aztec empire in Mexico by Hernán Cortés in 1519 opened up what was perhaps the greatest period of mission endeavor in all history. Cortéz, like Columbus, considered his enterprise in the light of a holy crusade. One of the earliest Mexican historians writes:

> It ought to be well-pondered how, without any doubt, God chose the valiant Cortés as his instrument for opening the door and preparing the way for the preachers of the Gospel in the New World . . . And really to know clearly that Cortés was mysteriously chosen for this purpose it is sufficient that he constantly showed such zeal for the honor and service of God and the salvation of souls, considering this to be his main purpose, for he said on leaving Cuba: "Friends, let us follow the Cross, for if we have faith, in this sign we shall conquer." Everywhere he went he destroyed idols, prohibited human sacrifices and preached faith in the one, true God . . .

(Mendieta, *Historia Eclesiástica Indiana,* III, 174-175).

14. One of the earliest missionaries, Fr. Toribio Motolinía, who knew Cortés intimately describes him as follows:

> Although as a man he was a sinner, he displayed the faith and works of a good Christian and had a great desire to employ his life and means in increasing faith in Jesus Christ and to die for the conversion of the gentiles (Indians). He confessed with many tears, received Holy Communion with great devotion, and put his means and his spirit in the hands of his confessors . . . He made great restitution and gave much alms. God visited him with great affliction, trials, and illnesses to purge his sin and cleanse his soul. I believe that he is a son of salvation and that he will have a brighter crown than many of those who seek to discredit him.

(Letter of Motolonía, 1555, in *Documentos para la Historia de Indias*).

15. Several chaplains accompanied the *conquistadores,* but the first missionaries set foot in Mexico at Vera Cruz on August 13, 1523. They were the Flemish Franciscans, Peter of Ghent, a relative of the Emperor Charles V, John of Aora, and John of Tecto. They proceeded to the city of Texcoco where they studied the native languages and culture in preparation for their apostolate. Aora and Tecto were priests, and Peter of Ghent a Lay-brother. The two priests accompanied Cortés on an expedition to Honduras where they both died of hardships and starvation. Brother Peter, with the aid of Indian lads whom he had trained, set up the first school in the New World. Even today the site is venerated as the cradle of Christian culture in the New World. Brother Peter went to the capital city of Mexico in 1526 and began his work there, which has entitled him to the honor of being the first and one of the greatest educators of the Americas.

16. Fr. Francisco de los Angeles Quiñones and Fr. Jean Glapion obtained the authorization of both the Emperor and the Pope to go to the Mexican missions in 1521. But shortly afterward, Glapion died and Quiñones was elected Minister General of the Franciscan Order. Although this new dignity prevented him from personally going to the missions, he individually interviewed and selected a group of twelve friars under the leadership of the saintly Martín de Valencia, whom history recognizes as the "Twelve Apostles of Mexico." When these missionaries ar-

rived in Mexico in 1524, Cortés afforded them every facility and met in council with them to map out plans for the conversion of the Indians. A friary was established in each of the four principal regions and from these centers missions and schools were established and spread.

17. Brother Peter of Ghent founded a large school for Indian boys, adjoining the Franciscan friary in Mexico City, and dedicated it to St. Joseph of the Natives. It was America's first trade school. Besides religion, reading and writing the Indian boys were taught shoemaking, tailoring and other industrial arts, and even music, painting and architecture. It was also a school for leadership. Carefully selected and trained graduates were sent out to aid the missionaries in outlying districts.

18. Higher education for Indian boys was offered in the College of Santa Cruz de Santiago, Tlaltelolco, founded in 1536 by the Franciscans with the active cooperation and support of Archbishop Zumarraga and the Viceroy Mendoza. The course of studies included writing, music, Latin grammar, Mexican medicine, rhetoric, logic and philosophy. The purpose of the college was twofold, the formation of a Christian Indian elite, and the formation of a native clergy. This institution well deserves its title of the "First College in America."

19. New missionaries arrived from Spain in ever-increasing numbers. Following a carefully planned mission method, they were able to extend the missions to the farthest frontiers of northern Mexico, and to Yucatán and Central America to the South. In the service of the Indians they became explorers, geographers, founders of towns, linguists, ethnologists, architects, agriculturalists and doctors. So great were the numbers of Indians who came to listen to their teachings that a new kind of church had to be invented, the *capilla abierta,* a great, open-air patio with numerous chapels which vividly represented to the Indians the principal mysteries of the Faith. Music, poetry, drama, painting, sculpture of both Spanish and native inspiration—all these were utilized by the friars to instill Christianity into the souls of the natives. The results endure even until today.

20. The first Dominican missionaries came to Mexico in

1526, and under the inspired leadership of Fr. Domingo de Betanzos they developed successful missions in Mexico City, Puebla, Oaxaca, and Michoacán, laboring with special success among the Zapatecas and the Mixtecas. Seven Augustinians came in 1533, and were followed by many confreres in the succeeding years. They centered their activities in the capital and among the Tarascan Indians of Michoacán. Fr. Alonso de la Vera Cruz, O.S.A. achieved fame as professor and philosopher at the newly-founded University of Mexico. Jesuit missionaries arrived in Mexico in 1572, 1575 and at intervals thereafter. At first the Jesuits restricted their activity to the education of sons of the Spanish colonists. They founded colleges in a number of the principal cities, but as their numbers grew they extended their labors to the missions, especially those of the north among the Chichimecas, the Tepehuanes, and the Tarahumares of Sinaloa and Sonora.

21. The first dioceses were established in 1527 at Tlascala and Mexico City. Fr. Julian Garcés, O.P. became first Bishop of Tlascala, and Fray Juan de Zumárraga, O.F.M. was appointed first Bishop, later Archbishop, of Mexico. The latter, in conjunction with the noble first Viceroy of Mexico, Antonio de Mendoza, was responsible for many achievements for the spiritual and material benefit of his Mexican flock. Native schools and colleges, hospitals and charitable institutions were founded; the first printing press was set up; the silk industry was fostered; the first cathedral was built; the University was planned, and every effort made for the defense of the natives. Our Blessed Mother set the seal of approval on his episcopate by her apparition to the Indian, Juan Diego, on the hill of Tepeyac, where the great Basilica of Guadalupe stands today.

22. Outstanding even among this galaxy of Mexico's missionary bishops was the colorful figure of the great Bishop of Michoacán, Don Vasco de Quiroga. He came to Mexico in 1531 as a layman and legal expert of the Second Audiencia to restore order and to settle the disputes between Cortés and his enemies who were likewise inimical to the missionaries. His work was so excellent and his character so impeccable that Arch-

bishop Zumárraga recommended his ordination and consecration as bishop and successor to the late Fr. Luís de Fuensalida of Michoacán. Later events proved the wisdom of this recommendation. Bishop Quiroga established the seat of his diocese at Pátzcuaro in 1537.

23. The new bishop immediately tackled the difficult problem of affording the Indians a practical basis for Christian community life. In a letter to the Council of the Indies he wrote:

> There are so many Indians that they are like the stars of the sky and drops of water in the sea, without number. Their manner of living is chaos and confusion and there is no way of putting them in order or promoting good Christian life among them by eliminating drunkenness, idolatry, and other evils, unless they can be placed together in well-ordered communities. They now live scattered about without the direction or cooperation of civilized life. Each one has his own little plot of corn near his hut in the country, where without being observed he can practice idolatry, drink to excess and do as he pleases. If the children who have been educated in the friaries should now have to return to this nauseating confusion and danger, all the good work done by the religious will have been lost . . .

24. "New Indian communities should be created apart from the old ones, on public lands not used by other groups, but capable by cultivation of sustaining the community. This is without doubt a great thing, very useful and very necessary for from it will proceed the following benefits: the common and unused lands will by cultivation be made fruitful and profitable; and in these new centers, the Indians from childhood will be brought up and educated with all the diligence and labor of the friars there, and when they come to the age of matrimony they may be joined in Christian marriage and thus avoid other dangers and sins.

25. While still a layman in Mexico City, Quiroga had erected at his own expense a hospital, trade school and community center on the outskirts of the city where 30,000 Indians soon settled. When he came to his diocese he applied his religious and economic program for the benefit of the Indians of his immense diocese with the enthusiastic cooperation of the missionaries. The work of establishing hospitals was a notable feature of the mission work of the Augustinians in Michoacán. The Bishop

died in 1565 at the age of ninety-five. His work endured for over a century, but the Indians of Michoacán even today hold him in love and veneration.

26. The Faith spread through New Spain as civilization extended and pushed the frontiers northward and southward. New dioceses were erected; universities and seminaries were founded; the diocesan clergy multiplied; all the Religious Orders established new provinces and countless missions; and under the wise direction of saintly prelates the Church in Mexico became one of the outstanding spiritual and intellectual centers of Christendom.

27. The pattern of mission development to the South was very similar to that which had proved so successful in Mexico proper. Many of the missionaries who founded the first missions in Yucatan and the various regions of Central America had already gained much experience in Mexico and now sought to apply these same methods in their new field of work. The French Franciscan, Fr. Jacobo de Tastera, with four companions, began missions in Yucatan, and as their number increased they were able to extend their work among the Champotons and Campeches Indians. A flourishing province was established, with Merida as its center. Outstanding among the missionaries of this area was the Provincial and Bishop, Fr. Diego de Landa, a valiant and much calumniated defender of the Indians, who left us his valuable book *Relación de las cosas de Yucatán,* a veritable encyclopedia on the language, customs and history of the Maya Indians.

3.
Central America

28. Guatemalan missions were founded by the first Bishop, Francisco Marroquín, who arrived in 1530. At his request, four Mercedarian friars came in 1533 and began work among the Mames Indians. Six years later, five Franciscans arrived and were soon joined by numerous recruits, among them the noted Fr. Toribio Motolinía. Under the leadership of Las Casas, the Dominicans established several missions in the northern part of Guatemala. Somewhat later the Jesuits established a college in the city of Guatemala. Before 1700 there were in Guatemala twenty-two Franciscan friaries, each with mission stations attached. The Dominican houses numbered fourteen. The Mercedarians had six. A flourishing university was established in the capital, and this became the intellectual center of all Central America. Distinguished Dominican and Franciscan scholars occupied chairs of theology, philosophy and the arts, while the Jesuits made distinguished contributions at their College of St. Francis Borgia. When the Society of Jesus was expelled from America in 1767 a native Guatemalan Jesuit, Rafael Landivar, wrote the beautiful and patriotic Latin poem *Rusticatio Mexicana,* in which he recalls from his exile in Italy the beauties of his native Guatemala.

29. A bishop was appointed for Nicaragua in 1531 and missions were conducted by Dominicans and Franciscans. The Jesuits entered this field in 1616. Missions in Honduras date from 1527. Fr. John of Ghent started preaching the Gospel in Costa Rica in 1536. In 1550 Fr. Pedro de Betanzos gave great impetus to the missions and obtained thirty additional friars to work in this territory. The Faith was established even earlier in Panama, and the first Bishop, Fr. Juan de Quevedo, arrived in 1514. Dominicans, Franciscans, Mercedarians and Augustinians labored here, and Capuchins came in 1646. Despite frequent lack of support on the part of the military and governmental officials, and often impeded by Indian revolts, missions were

spread into the mountainous regions of Talamanca. The missionary zeal in Central America was intensified by the founding of the Franciscan mission colleges dependent on the Congregation of the Propagation of the Faith in the closing years of the 17th century, and their work was continued until the time of Independence. The saintly friar Antonio Margil de Jesús for many years was active in Guatemala and other parts of Central America before going to labor in Mexico and Texas.

4.
South America

Venezuela

30. Chronologically the first missions on the South American mainland were begun on the northern shores of Venezuela. Dominican and Franciscan missionaries came here from the Caribbean centers of Santo Domingo. In 1513 two Dominicans said the first Mass in Spanish South America, but were killed by the Indians who were angered because of mistreatment by other white men. Later attempts to gain these Indians for the Faith by both Franciscans and Dominicans likewise ended in martyrdom in 1520. Twenty Dominicans accompanied the colonization project of the Welsers, but were unable to make progress because of the unchristian behavior of the colonists. Five Franciscans attempted missions on the Orinoco River in 1595, and about the same time also on the island of Trinidad. Both attempts were failures. French Capuchins came to the Guianas between 1635 and 1642, but this mission was likewise ephemeral.

31. Better success was met with in the missions established at Santa Marta. Dominicans came in 1519, 1522 and 1526. Santa Marta was erected as a diocese in 1531. Dominicans were present at the founding of Cartagena, and they spread the Gospel through all the surrounding territory. A diocese was established

here in 1534, and the second Bishop, Gerónimo de Loaysa, O.P., built the cathedral and a college for natives whose rights he defended fearlessly even against the governor of the colony.

32. The Capuchins established very successful missions in the difficult region of Cumaná, in northern Venezuela near the mouth of the Orinoco. Their success is largely attributable to one of the great figures in the mission history of South America, Fray Francisco de Pamplona, O.F.M. Cap., whose career reminds us of that of his countryman, Ignatius of Loyola. Born in 1597 of a noble family of Navarra, he led the adventurous life of a soldier and sea-captain. He was knighted for gallantry in battle at the age of twenty. He spent eight years as captain of the royal fleet, four of which were spent in voyages to America. While his bravery won him many honors in various sea battles against the Portuguese and the Dutch, his hot-headed nature involved him in unbecoming brawls. In one of these he was knocked unconscious. When he recovered he resolved to amend his ways, and after prayer and serious thought he realized his true vocation.

In 1636 he applied for admission to the Capuchin Order, but they advised him to give the matter further thought. But the next year, at the age of forty, he was given the habit of the Capuchins and soon became noted for his piety and penance. In 1645 he went as missionary to the Congo. In 1647 he was sent to the Indian missions of Panama. In 1650 Fray Francisco de Pamplona was sent to Cumaná to find suitable sites for missions. The Friars established missions among the Piritú Indians. These missions were successful but were opposed by the local officials. Fr. Francisco started out for Spain in the interests of the new missions but died in 1651 before taking ship at the port of La Guaira. The Capuchins were expelled from their missions among the Piritús the next year, but were allowed to return in 1656, and resumed their successful work.

33. The Franciscans (of the branch called "Observants") took up missions in Cumaná among the Cumanagotos, just to the west of the Capuchin missions, in 1654. Additional friars came to the Venezuelan missions which began to prosper under the experienced leadership of Fr. Juan de Mendoza, who had been Provincial of the Franciscans in Florida. These mission-

aries had to solve most difficult problems. The Indians were wild and scattered. Some were cannibals. The languages and dialects were varied and difficult, and contained no words to express spiritual ideas. Furthermore, they were frequently attacked by the hostile Caribs and the French. These obstacles make the missionary success even more notable. Great numbers of the Indians were brought into civilized life and were taught agriculture and stock raising. These Reductions soon possessed great herds of cattle and horses. Sugar, bananas, corn, rice, beans, cocoa and coffee were cultivated, and the land improved by irrigation.

34. The Franciscans had forty-three Reductions and the Capuchins had forty-one Reductions by 1760, with a total of about 27,000 civilized Indians. But about this time the missions began to be secularized. The friars had to leave the more prosperous of the missions, their places were taken by the diocesan clergy, and the Indians were subjected to taxation. This began the decline of the population of the Indian settlements. The War of Independence brought an end to these missions. The cattle and horses were seized by the troops, and the remaining missionaries were expelled.

35. The Capuchins also established missions in the region of the Venezuelan *Llanos,* or plains. Between 1658 and 1758 temporary mission stations were founded near the ever-changing abodes of the nomadic Indians. Other Capuchin missions were on the island of Trinidad and near Maracaibo in northwest Venezuela. From Trinidad the Capuchins spread their missions in the Guianas as early as 1680. Twelve missions were founded and over 8,000 Indians baptized. Despite the attacks of the fierce Caribs, Franciscans and Jesuits came to this region and in 1761 the Capuchins had 16 missions, the Jesuits 4, and the Franciscan 3. These missions progressed until, in 1813, the Capuchins report 30 missions with a population of nearly 22,000 Indians. Independence disrupted these fine results.

36. Along the eastern shores of the Upper Orinoco the Jesuits attempted to found missions from 1670 to 1700, but their efforts brought only martyrdom. During the 18th century

the Capuchins, Franciscans, Jesuits, and Dominicans founded missions in this region and many of them became well-established centers.

Colombia

37. The region that now constitutes the Republic of Colombia was known in colonial times as the Viceroyalty of New Granada. The first Spanish settlement was established on the coast at Santa Marta in 1525. From here Jiménez de Quesada led a small armed force up to the high plateaus of Tunja and Bogotá, the center of the relatively advanced Chibcha civilization in 1538. Dominicans and a secular priest accompanied the *conquistadores* and began the work of conversion. The native population of Bogotá received the Faith with enthusiasm, and within two years all were Christians. More Dominicans came and a Dominican province was formed in 1577. Notable among the Dominican missionaries was St. Louis Bertrand (Luis Beltrán). From 1562 to 1569, after a long career of preaching in Spain, the saint went about barefoot among the Indians armed only with cross and Breviary, and brought more than 25,000 Indians into the fold.

38. Bogotá was made an archbishopric in 1553. The first Jesuits came to Bogotá in 1598, but were occupied for some time exclusively in educational work. The French Franciscan, Fr. Jean de St. Philibert, had worked in this region since 1529. More friars came in 1549 and were constantly reinforced in the following years. In 1585 their provincial reported that they had baptized over 200,000 Indians. Augustinians came about 1550. From 1629 the Jesuits from Bogotá founded missions on the Casanare and Meta rivers which were tributaries of the Upper Orinoco. When the Society of Jesus was suppressed in 1767 it had six missions on the Casanare plains. Franciscans, Dominicans and Augustinians then entered this field and in the closing years of the 18th century these missions had been greatly expanded. The Franciscan mission colleges founded in the 18th century at Cali and Popayán developed new mission fields in western Colombia.

39. There was a constantly increasing Negro population in the Caribbean ports of Cartagena and Santa Marta. Cartagena was the chief port of entry for the slave ships from Africa. Their miserable condition awakened the sympathy and apostolic zeal of the young Jesuit Pedro Claver. Born of a noble Catalonian family in 1581, Claver joined the Jesuits and came as a missionary to Cartagena in 1615. For forty years he gave himself entirely to the service of the enslaved blacks to whom few others gave the slightest thought. He visited every slave ship upon its arrival and carried food and fruit and medicine and solace into the depths of the foul hold of the ships. He tended the sick, baptized the dying, instructed the survivors, encouraged them with the sure hope of a happier life to come. He learned their languages and trained others to assist him. Though naturally shy he was fearless in their defense. Despite all opposition, he received the Negroes into the Jesuit church on an equal basis with the whites. Despite the threats and enmity of slave-dealers and slave-owners, he extended his mission to the Negro slaves in distant mines and plantations. After baptizing 300,000 Negroes he died in 1654.

Peru

40. The Viceroyalty of Peru was the greatest center of Spanish colonization and culture in South America. Francisco Pizarro led a small band of *conquistadores* that set out from Panama in 1531 for the conquest of Peru. The conversion of the natives was one of the specific aims of the expedition, and the royal contract required that missionaries accompany the expedition. Despite tremendous hardships, the courage and daring of the Spaniards conquered the vast empire of the Incas. Six Dominicans accompanied the expedition and one of them, Fr. Vincente de Valverde, became Bishop of Cuzco, the Inca capital. Franciscans, under Fr. Marcos de Niza, arrived immediately after and extended their missions throughout all the territories of the former Inca empire. This included many parts of Ecuador, Bolivia, and even neighboring territories of what is now Argentina. In a few years the Franciscans had established fifteen friaries in addition to numerous chapels and mission stations.

41. The Mercedarians arrived in 1534, and the Augustinians about 1550. The Jesuits arrived in 1568 and immediately established a college for forty boys, sons of the aristocratic families of Lima. The Viceroy, Francisco de Toledo, became their patron and chose the Jesuit superior as his confessor. In each of the following years St. Francis Borgia sent more missionaries, and new colleges were opened in various cities of Peru and Bolivia which was then called Upper Peru. In 1613 there were 365 Jesuits in Peru. The native population was rapidly converted and their relatively high culture made their adaptation into Christian culture easy. The hierarchy was established with an archbishop at Lima and bishops at Cuzco, Ayacucho, Trujillo and Arequipa. The Spanish-founded city of Lima took its place as the seat of the Viceroyalty and the site of the greatest university in South America. Peru can boast of three canonized saints: Toribio de Mogrovejo, Francis Solano and Rose of Lima.

42. St. Toribio was born in 1538 in Spain, and as a layman had been professor at the University of Salamanca. Ordained and consecrated Archbishop of Lima, he came to Peru in 1581 when well along in middle age. He learned the native language in order to preach to his flock. He traveled over the difficult terrain of his vast archdiocese, often on foot and alone. He baptized and confirmed many thousands of Indians himself, built schools, chapels, churches, hospitals, held three provincial synods to introduce the decrees of the Council of Trent and legislated in defense of the Indians and Negroes. He died in 1606.

43. St. Francis Solano was born in Spain in 1549, was educated by the Jesuits, joined the Franciscan Order at the age of twenty. Despite his ardent desire to go as missionary to Morocco, his appointment as missionary did not come until he had reached the age of forty and it was to America that he was sent. He reached Panama in 1589 and then was destined for the missions of Peru and Tucumán. His first mission in South America was in the difficult territory across the Andes and Tucumán, Argentina. His missionary career in Tucumán falls into two periods: from 1590 to 1595 he preached to the Indians in the region of

Talavera. He learned the difficult Indian languages with supernatural speed and perfection. At this time he also penetrated into the wild region of the Gran Chaco. On all his long journeys he brought his violin and attracted and instructed the Indians by his singing and playing of hymns and psalms and Christian doctrine set to music. Fr. Francis Solano was appointed superior of all the Tucumán missions in 1595, and by his missionary activity and saintly life he converted entire tribes to the Faith. Forced by illness to retire to the friary at Lima in 1602, he still was able to train younger missionaries to preach to great crowds of the people of Lima and to visit prisoners and the sick. He died in 1610 and is venerated as the patron of Argentina, Uruguay, Chile and Peru.

44. St. Rose of Lima was born in the Peruvian capital in 1586, and from her childhood showed supernatural gifts. She hid her extraordinary penances with her sunny disposition. She received an excellent education and this is evinced in the charming poetry which she wrote in her little garden, and the verses of which she sang and played on her guitar. Her beauty attracted many suitors who were rejected, as the saint had taken the vow of chastity in her childhood. She received the habit of the Dominican Third Order in 1610 at the age of twenty. After achieving great sanctity she died on April 24, 1617.

Missions in the Peruvian Mountaña

45. In the 17th century the Franciscans established missions on the Huallaga and Ucayali rivers which eventually flow into the Amazon. The country between the two rivers was known as the Pampa del Sacramento. Both Franciscans and Jesuits founded missions in this area. Between 1683 and 1727, thirty-four tribes in this territory were persuaded to live in seventy-five towns that were founded for them. In the next forty years thirty-six more tribes were brought into the Reductions. The largest town had 1,216 souls, but most of them were much smaller. In 1766 the total number of inhabitants is given as about 10,000. When the Jesuits were expelled in 1767 their missions were transferred to the care of the Franciscan mission

college of Santa Rosa de Ocopa, whose founding at the beginning of the 18th century had given a great impetus to the mission work. In 1736 this college staffed fifty-eight mission stations. Many of these missions were destroyed by the general Indian revolt of 1742 in which a number of the Indians were killed. Later these missions were restored and the college was able to take over new fields in Bolivia, where a college was founded at Tarija and in Chile where another college was established at Chillán.

Bolivia

46. In Upper Peru, or Bolivia, missions had been established soon after the conquest of Peru, under whose jurisdiction it remained until Independence. During the second half of the 18th century the Mission College of Tarija founded missions throughout Bolivia, northern Argentina, and southern Peru. In 1796 a second mission college was founded at Tarata, and new missions were developed continually until the Wars of Independence brought ruin to the missions. In 1810 there were twenty-two missions with 16,425 Christian Indians. In the 17th and 18th centuries the Jesuits conducted successful missions among the Mojos Indians who dwelt in Bolivia, northern Argentina and Paraguay. At the time of the suppression there were fifteen towns with a total population of 30,000. Here, too, the Franciscans strove mightily to carry the additional burden of these abandoned missions. There were other Jesuit missions among the Chiquitos who lived on the frontier between Bolivia and Brazil. Here there were ten missions and about 25,000 Indians.

Ecuador

47. When Benalcázar conquered Ecuador he was accompanied by Dominicans and Franciscans in 1533. The great Franciscan mission center at Quito was founded by Fr. Marcos de Niza in 1534, and in the same year the Dominicans founded houses at Quito, Guayaquil and Loja. As in the early days in Mexico, Flemish Franciscans were among the pioneers in the missions of Ecuador. The exact counterpart of the work of Fr. Peter of Ghent in Mexico was accomplished in Quito from 1534

to 1564 by the Flemish Lay-brother Jodoco Rycke. He established a school for the Indians wherein they were taught reading, writing, music, handicrafts and agriculture. Outlying missions at Cuenca and Pasto became headquarters for thirty-two mission centers, each of which took care of many Reductions. In 1552 the Quito missions cared for 50,000 Christian Indians.

48. At the beginning of the 17th century Augustinians and Mercedarians took up mission work on the Ecuadorian tributaries of the Amazon. Jesuits from Lima came to Quito in 1585 and established a college there the following year. In 1594 they founded the Seminary of San Luís. Most of the Jesuit missionaries who later worked on the upper Amazon were trained at this college and seminary. Quito became the headquarters for all the missionaries working in the vast territories beyond the Ecuadorian and Peruvian Andes.

49. Franciscans entered the upper Amazonian valley in 1633 and began the exploration of the Amazon River. The most important of these was undertaken by Fr. Domingo de Brieba and Fr. Andrés Toledo. They reached the Marañón River, which is a tributary to the Amazon, and sailed with six soldiers in canoes the full length of the Amazon River to Belem at its mouth. The Brazilian governor welcomed them and fitted out an expedition which accompanied the friars back up the river and overland to Quito. The Portuguese leader, Pedro Teixeira, was accompanied back to Brazil by two Jesuits from Quito in 1639.

50. Missions were established on a number of the newly-explored tributaries of the upper Amazon both by the Franciscans and Jesuits. Some of these missions were also staffed by friars from the Mission College of Popayán in Colombia.

Chile

51. After the conquest of Peru the Spaniards immediately attempted to push southward into Chile. The preliminary attempt was made in 1535 by Diego de Almagro, but it was unsuccessful. Two Mercedarian friars, Fr. Antonio Correa and Fr.

Antonio Rendón, went along as chaplains to the troops. Pedro Valdivia succeeded in establishing Spanish rule in Chile in 1540. Like all expeditions, it was accompanied by priests. These were three secular priests, one Franciscan and one Mercedarian. The first Indian missionaries were Mercedarian friars who came in 1548 and 1549. King Philip II requested the Franciscans and Dominicans to send missionaries into Chile from Peru in 1551. In accordance with his orders, the Dominicans established friaries in Santiago in 1552 and in the other newly founded towns of Concepción, Osorno and Valdivia in the following years, and the first Dominican Province was set up in 1556. Franciscans arrived in 1553 under the leadership of Fr. Martin de Robleda. Headquarters were established in Santiago, and missions were set up among the Auraucanian Indians. The Jesuits came in 1593 and the Augustinians the next year.

52. The Auraucanians were a brave, proud and warlike race who almost continuously fought against all attempts to subjugate them. There were frequent uprisings, and several times the cities and missions were destroyed, but reinforcements of troops and missionaries would always restore the frontier towns and missions. In 1641 peace was made with the Auraucanians who were guaranteed their territory south of the Bio-Bio River. The Jesuits did notable missionary work among the Auraucanians until their expulsion in 1767. In 1756 Franciscans from Peru had established a mission college at Chillán and from here had founded missions on Chiloé and other islands off the south coast of Chile. Missionaries from the Peruvian College of Ocopa took over the missions on these islands and extended them. By the time of Independence all the Indians of this area had been converted. The missionaries of Chillán maintained the missions on the mainland of southern Chile. Many important geographic and scientific explorations were carried out by the missionaries of Chiloé. Fr. Menéndez succeeded in mapping out a route from Chiloé to Lake Nahuelhuapi in Patagonia. Modern scientists have gratefully acknowledged their indebtedness to these pioneer missionaries of Chile.

Argentina; La Plata

53. Pedro de Mendoza explored the Rio de La Plata and founded the city of Buenos Aires in 1535; and Asunción further up the river, in what is now Paraguay, was founded in 1538. The King had requested the Franciscans of Seville to accompany this expedition and they did so with the famous Fr. Bernardo de Armenta as Commissary. In 1538 he wrote to the Royal Council of the Indies describing the friendly reception they had received from the Indians. He advised that farmers and craftsmen be sent instead of soldiers, and he asked the king for at least twelve more missionaries, explaining that "the number of those to be baptized is so great that we hardly have time for anything else but to administer this sacrament and with difficulty take time out for sleeping and eating. Content with one wife, they willingly contract marriages in the proper way; while those who have had several wives, release all but one. The old people, of whom not a few are over a hundred years old, embrace the Faith with greater fervor than the others; and the instructions which they receive from us, they openly impart to others. The wonderful things which God deigns to work among them cannot be recounted in words nor expressed in writing."

54. A large number of friars were sent from Spain, and they extended the missions up the La Plata river into Paraguay; others worked among the Indians on the shores of tributaries that extended into Brazil. Forty regular missions had been established by 1542. Mercedarians came in 1549 and the first Dominicans arrived in 1554; with them came 54 Franciscans, and 12 more in 1572. In 1589 there were 24, and 24 in 1592. Thus reinforced they were able to erect the Province of La Plata in 1612, and spread their missions into the interior regions of Argentina, Paraguay, and what is now Uruguay and Southern Brazil. Here they came into contact with the Guarani Indians, whom they found docile and willing to receive the Faith. Fr. Juan de los Barrios, O.F.M., was appointed Bishop of Asunción, Paraguay in 1548. In this same year the Spanish Government requested that twenty friars be sent to Paraguay and took measures to provide for the material needs of their missions. The

second Bishop of Asunción was Fr. Pedro de la Torre, O.F.M., who was given jurisdiction over the entire La Plata region. The Mercedarians and Dominicans established very successful missions in the region of Tucumán, which now forms part of northwestern Argentina. Fr. Caspar de Carvajal, O.P., converted many thousands of these Indians. The marvelous work of St. Francis Solano in Tucumán has already been described in the short sketch of his life given above. His confreres extended these missions after his death.

55. One of the outstanding friars of the Paraguay missions was Fr. Martín de Loyola, O.F.M., a nephew of St. Ignatius Loyola. Fr. Martín joined the Franciscan Order in Spain and in 1580 went to the Philippines. He worked in the Chinese missions and later was appointed superior at Malacca. He returned to Europe in 1584, but in 1587 we find him once more in China. When the missionaries were driven out of China he returned to Spain by way of Mexico and in 1594 came to the La Plata missions. He became Bishop of Asunción in 1601 and later Archbishop of La Plata. He died at Buenos Aires in 1612.

56. A great missionary of the earliest Paraguayan "reductions" was Fr. Luis de Bolaños, O.F.M., a contemporary of St. Francis Solano. Fr. Luis reached Paraguay in 1574. Here he was ordained to the priesthood and took up missionary work among the Indians. He and his confreres, relates a contemporary historian, ". . . baptized countless pagans, saw to it that their converts received the Sacrament of Matrimony, took from the pagans their idols, erected crosses and churches, and bestowed baptism upon numerous Indians dwelling on the banks of the Picer and Buay rivers. In the valleys of these two rivers they built fifteen churches, and in the province of Guayra, within a territory eighty miles long, no less than twenty-five churches. They always traveled on foot and lived on maize, roots, and some fruits and herbs. In order to gather together the scattered children of mountain and desert, they decided to induce them to settle in large and small villages. Many of these foundations still exist today (1641) and what gives them permanence is the holy faith."

57. The friars were driven out of these missions by the Governor of Paraguay because of their brave defence of the Indians against exploitation. They began new missions further into the interior beyond the Parana and Uruguay rivers in 1580. Great success attended their efforts here, and mission villages or "reductions" were established throughout the region. Fr. Bolaños established eighteen of these and in view of the immense harvest of souls that awaited more numerous missionaries, he invited the Jesuits and turned over some fifteen of these mission villages to their care. A report of 1635 states that Fr. Bolaños had baptized more than 30,000 Indians during the fifty years he worked in Paraguay, Argentina and Brazil. He died a holy death in 1629 at the friary of Buenos Aires at the age of eighty. An expert in the Guarani language, he wrote the first grammar and dictionary as well as the first catechism and prayer-book in this language. His grammar and catechism were also used for many succeeding generations by the Jesuit missionaries of the Paraguayan Reductions.

58. Two noteworthy bishops in Tucumán were Fr. Fernando de Trejo y Sanabria, O.F.M., and Fr. Tomás de Torres, O.P. Bishop Trejo was a native of Paraguay. He studied at Lima and became Provincial of the Franciscans of Peru in 1590. In 1592 he was appointed fourth Bishop of Tucumán. Until his death in 1614 he distinguished himself particularly for his love and defense of the Indians and the Negro slaves of the colony. He fostered the printing of books in the Indian languages. Although his diocese was situated in the heart of the South American continent, far from the cultural centers, his work for higher education laid the foundations for the University of Córdoba, one of the most noted centers of learning in the New World.

59. The magnificent work of the Jesuits in the Paraguayan Reductions will be the subject of a separate Academia Study to be published later in this series. It is for us only to outline their origin and progress in order to complete our sketch of the South American mission-field. Some Jesuits came to the La Plata area in 1585 but the Paraguayan mission proper began in 1588. These missions were not very successful and in 1601 a new mis-

sion policy was adopted which called for the establishment of the Indians in permanent settlements. This plan was approved by the Spanish Government and the Paraná region was committed to the care of the Jesuits, who were given complete and autonomous authority over all Christian Indians. This "Christian Republic" was begun in 1610. These missions were extended along the Paraná river and among the Guarani Indians in the interior as far as the Brazilian borders. They had to fight against the *Paulistas,* who attacked the missions in order to carry back the Indians as slaves for their Brazilian plantations. The missions prospered and increased in number (about 150,000 Indians in some thirty-five reductions) until the expulsion of the Jesuits in 1767, brought ruin to this Christian Utopia.

Brazil

60. The Iberian peoples of the 16th century were at the peak of their religious and economic success. Portugal had gone through an experience similar to Spain's during the several centuries preceding the 16th century. She, too, had reconquered her country from the Mohammedans. The Catholic Faith and all it means glowed brightly in her people. Situated farther west than any other European country, "the balcony of Europe," Portugal had become a major maritime power long before Spain ventured forth into the Atlantic. Her interests were to the South and the Far East. Her navigators were the first to sail down the coast of Africa and around the Cape to the fabulous riches of the East. In fact, it was while on the way to India that Pedro Alvares Cabral sighted the shores of Brazil. This was in the year 1500. Cabral perhaps did not realize it, but he was laying the Portuguese claims to half of the territory of South America. And he was also opening vast new territories to the beneficent work of the Catholic Church. For to the Portugal of the 16th century, just as to Spain, colonization meant Christian colonization. The Church and State worked in close collaboration toward the same end. The *Padroado Real* corresponded to the *Patronato Real* of Spain.*

* For a discussion of the part which the *Padroado Real* played in Portuguese colonization, see Martin P. Harney, S.J., *Early Portuguese Missions,* (Missionary Academia Study, Vol. III, No. 2), p. 6 *et seq.*

61. Cabral's expedition landed on the northeast shores of Brazil. He was accompanied by five Franciscans. On the feast of Easter, Father Henrique de Coimbra, the Franciscan superior, celebrated the first Mass on shore and preached to the natives. Fr. Henrique ardently desired to leave some of his friars behind to spread the Gospel, but Cabral would not allow this. The Portuguese leader did, however, despatch one of his vessels back to Lisbon with news of the discovery.

62. In 1503 we hear of two other Franciscans, unnamed, who worked for two years at Porto Seguro in the new territory. After performing many acts of charity, these Minorites won ultimately the crown of proto-martyrs of the land.

63. In 1532, two Franciscans settled in São Vicente and preached with great success. There are other isolated attempts of the friars in this new land, notably in Bahia, São Paulo and Pernambuco, then the most important settlements. Little permanent success could be hoped for, without a continuity of missionary workers.

64. A new impetus was lent to the work of conversion by the arrival of the Jesuits in Brazil, which marked the first appearance of the Society in the New World. Father Manuel Nóbrega, with five companions, arrived in the retinue of the Portuguese Governor, de Sousa, in 1549 (only nine years after the founding of the Jesuit Order!). This little company settled in the then recently established Christian capital, Bahia or São Salvador. The fruit of their efforts was the erection of the see of São Salvador (the first dioceses of Brazil) at Bahia on the recommendation of Nóbrega (1550).

65. The year 1549 was the beginning of organized central government in Brazil. Before this time there had been some colonization through royally encouraged private initiative, but this had proved ineffectual. Now both Church and State took a more centralized form. With the coming of the first bishop and more secular clergy to take care of the needs of the Portuguese settlers, the Jesuits were free to begin missionary work among the Indians.

66. This was the beginning of the wonderful work of the Jesuits among the Indians of the far flung provinces of Brazil. Four more Jesuits arrived from Portugal in 1550. Three years later seven missionaries came. Among this last group was Fr. José de Anchieta, who was destined to be the greatest missionary figure in Brazil during the early period. In fact, to study his life is practically the same as following the course of Brazilian mission work accomplished by the Jesuits.

67. When Anchieta arrived in Bahia on July 13, Fr. Nóbrega, the Jesuit superior, "was in the south, in São Vicente, on a tour of inspection with Governor Tomé de Sousa. He had, in fact, despaired of success in Bahia for the time being. . . . In the captaincy of São Vicente, . . . Nóbrega hoped to establish the great mission center from which the many tribes of the vast hinterland, as far as Paraguay, could be evangelized. . . . As soon as Nóbrega received word of the new arrivals in Bahia he sent Nunes (A Jesuit Father) by boat to conduct some of them south. Anchieta was among those selected . . .

68. "Anchieta, not yet twenty (he was not yet a priest), was an excellent linguist, thus doubly valuable in Nóbrega's plans in the southern captaincy. During the greater part of the next fourteen years he was to play a great role as the interpreter and chosen companion of Nóbrega. At São Vicente, at São Paulo de Piratininga, at Iperoig, and at the founding of Rio de Janeiro, he was at all times working in the shadow of his superior." (J. M. Espinosa, "José de Anchieta," in *Mid-America,* XIV, p. 13.)

69. In Nóbrega's mind, the center of missionary work along this whole southern frontier of Brazil was to be the mission center at São Paulo de Piratininga (from which the modern city of São Paulo obtains its name). This station was situated high above the seacoast, on the tableland extending to the interior of the new country.

> The work of the Jesuits at Sao Paulo de Piratininga was assigned according to the aptitudes of each. And so Anchieta was assigned to teach. He had three classes. One was in Latin grammar . . . He also taught a class of Portuguese

children brought from Sao Vicente, and another composed of Indian children recruited from the neighboring region. Prior to September, 1554, some one hundred thirty natives, women and children for the most part, were receiving instruction in Christian doctrine. Of these only thirty-six had been baptized, for as Anchieta wrote, "we do not believe that they should be baptized until after a long period of probation." Classes were twice daily, morning and afternoon, and in the native tongue. At night the children went from house to house singing praise to the God of the Christians. To facilitate the evangelization of the natives, Anchieta studied their language while he taught them, and with his knowledge of grammar he was soon able to draw up instructions and prayers, and compose hymns, poems and plays in the native tongue. And he prepared a vocabulary and grammar of the native *lingua geral* spoken along the coast which were used at Piratininga as early as 1555. Anchieta spent many a sleepless night preparing outlines by hand to distribute to his students. The classroom was so small that in the winter season it was soon smoked up in the attempt to keep it warm, and frequently classes were held out in the cold in preference to the stifling smoke. After class, teacher and students would carry wood to supply warmth for the night (*ibid.*, p. 17 ff.).

70. Fr. Anchieta's missionary work, carried on for forty-four years, became almost legendary among the people of Brazil. Nothing discouraged him, although the work of converting the Indians of Brazil was often discouraging. He wrote in 1560: "And so we work as best we can to teach them (the Indians) doctrine, bending every effort to separate them from their ancient customs; some believe, but most of them continue as before." Still there was a brighter side to the picture, since their success among the native children was comparatively great. The children were the hope of the missionaries for a future Christianity in the vast country.

71. Of life on the missionary trail, Anchieta writes:

Almost continuously we are on the trail visiting the various settlements, both Indian and Portuguese, oblivious of rain and storm and swollen streams; many times traversing dark forests by night to assist the sick, but not without great suffering due to the roughness of the roads and the inclemencies of the weather. Especially since these settlements are so numerous; and they are so distant one from another that we are not enough to minister to all who seek our assistance; and even if we were many more we would not be sufficient. Besides this, we who minister to the needs of others, are frequently ill and

> weak with pain, and fall faint by the road, scarcely able to travel any farther; and so, sometimes we are more in need of medical assistance than those who seek our aid. But nothing is too arduous to the one whose only aim is to honor God and to save souls, for which we would gladly give our lives." (Letter of Anchieta, December 1556.)

72. Fr. Anchieta died in the year 1597. He is rightly called the "Apostle of Brazil," for it was in no small way due to his untiring work and faith and zeal that the Jesuit missions of Brazil prospered so mightily. We have dwelt at some length on the life and activities of Fr. Anchieta because he was veritably the soul of the early Jesuit missions of Brazil, and his work was typical of that of his numerous, though less well-known brethren.

73. Although the brilliance of the evangelical labors of the Society of Jesus tends to divert attention from the work of the other Religious Orders, these also contributed much to the Christianization of Brazil. The Benedictines made their first foundation in 1584. In the course of time they built large abbeys in Bahia, São Paulo, Olinda, and Rio de Janeiro. Their work was largely confined to education.

74. Among the Carmelites who developed missions especially in the northern state of Maranhão, Father Manoel da Esperanza established missions among the Cambebas Indians. He was the first to call the attention of the Portuguese to the use of the rubber resources of the Amazon region. Fr. André da Natividade and Fr. Cosme de Anunciacão were chaplains of the Brazilian fleet that expelled the French from Maranhão in 1614.

75. The first organized mission of the Franciscans in Brazil was founded in 1585, when six friars arrived at Olinda. Within two years they were able to open a novitiate and seminary. Their missionary work spread through Pernambuco. In 1587 a friary was begun at Bahia, which became the center for the activity of the Franciscans in northern Brazil. From this nucleus developed the Province of Santo Antonio. Later the friars worked in Paraiba, Maranhão and Cabo do Norte in the extreme northern part of Brazil, spreading their missions through the Indian *aldeias* or villages, of the interior. In 1589 the friars

founded the friary of San Francisco in the city of Vitoria, from which developed the southern Province of the Immaculate Conception. Friaries were established at São Paulo, Santos, Rio de Janeiro and other cities of the south.

76. French Capuchins came to Maranhão in 1612, when the French occupied this section of Brazil. Frs. Claude d'Abbeville, Yves d'Evreux and their companions worked with great success for the conversion of the Indians. Their successors, by a special act of John IV of Portugal, were allowed to remain even after the Portuguese had regained control of this territory.

77. The work of the missionaries suffered a terrible blow when the Portuguese Government expelled the Jesuits from Brazil in 1759. Such was the earthly reward of their strenuous efforts to spread the Faith and to protect the defenseless Indians against exploitation and enslavement by the colonists. The other Orders multiplied their efforts to fill the gap and even to extend the mission work among the Indians and Negroes.

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Study Outline

By Gerald C. Treacy, S.J.

Part 1. Paragraphs 1-27

Zeal for the missions reached its height during the colonial period of the Americas. Spain set out to conquer new worlds for the Faith. Everywhere the conquerors went, missionaries accompanied them.

Spain was the first to come to the New World in 1492. Portugal followed in 1500. At the beginning of the seventeenth century a Spanish historian noted that the Indies had been permeated by Spanish culture and the Catholic Faith. Father Juan Perez, a Franciscan was the first to take charge of the Caribbean missions. Other missionaries soon followed. Always the missionary was the protector of the Indians against the cruelty and greed of the colonists. That the Spanish Government cooperated with the missionaries is shown by the humane Laws of the Indies.

The first permanent missions on the American mainland were established at Darien, near Panama in 1513, and here in 1514 the first diocese was formed. The greatest period in mission history was begun with the conquest of Mexico by Cortes in 1519. The first missionaries in Mexico were the Franciscans in 1523. The first school in the new world was set up by Brother Peter, a Franciscan in Mexico City. The first trade school was established in Mexico City by Brother Peter of Ghent in 1524, adjoining the Franciscan friary. The first college in America was founded in 1536, Santa Cruz de Santiago, Tlaltelolco.

New missionaries arrived from Spain in ever increasing numbers. Following a well-laid plan they penetrated into northern Mexico and to Central America. Music, painting, poetry, drama were utilized to carry the message of the Faith.

Dominican missionaries came to Mexico in 1526, Augustinians in 1533, and Jesuits in 1572. In 1527 the first dioceses were established at Mexico City and Tlascala. Fray Juan de Zumarraga was the first bishop and archbishop of Mexico City. During his episcopate Our Lady appeared at Guadalupe.

Don Vasco de Quiroga, Bishop of Michoacan, who came to Mexico in 1531, formulated a plan for Christian Indian community life. His work endured for over a century. The Faith spread throughout New Spain, and Mexico became one of the spiritual and intellectual centers of Christendom.

Questions

At what time did mission zeal reach its height?
How did the Spaniards justify their American conquest?
By the seventeenth century what mission progress had been made?
What did Ferdinand and Isabella have as their ideal in conquest?
What was the ideal of Columbus?
Why is the year 1511 noteworthy?
What shows the Spanish Government's attitude toward the natives?
Why is Panama famous in mission history?
How did the conquest of Mexico affect mission development?
Give an estimate of the character of Cortes.
Who set up the first school in the New World?
What was the purpose of the first college established in Mexico?
What was the capilla abierta?
Why is there a shrine at Guadalupe?
What was Bishop de Quiroga famous for?

Part 2. Paragraphs 28-45

The Guatemalan missions began in 1530. Before 1700 Catholic life was flourishing there. A Bishop was appointed to Nicaragua in 1531. Missions in Honduras date from 1527. Fr. John of Ghent carried the Faith to Costa Rica in 1536. The first Bishop arrived in Panama in 1514. Mission development in Central America was intensified by the founding of the Franciscan mission colleges.

The first missions on the South American mainland were begun on the northern shores of Venezuela. In 1513 Dominicans were in this field, and in this year the first Mass was said in Spanish South America. In 1647 Fray Francisco de Pamplona,

O.F.M. Cap. was in the missions of Panama. His career resembles that of his countryman Ignatius Loyola. As additional friars came to Venevuela the missions began to prosper. By 1760 Franciscans and Capuchins had 27,000 civilized Indians living in permanent settlements or reductions. The War of Independence ended these missions.

The present Republic of Colombia was called New Granada in colonial times. In 1538, Dominicans and a secular priest began the mission of Bogota, and in two years all the natives were Catholics. In 1553 Bogota was made an archbishopric. Franciscans, Jesuits and Augustinians at different times shared this field. Cartagena was a port of entry for slave ships, and is noted for the heroic labors of St. Peter Claver among the blacks.

Peru was the greatest center of Spanish culture in South America. Pizarro landed there in 1531. Franciscans, Mercedarians, Augustinians, and Jesuits successively labored there. The native population was rapidly converted. Lima soon had the greatest university in South America. Peru can boast three canonized saints. Franciscans and Jesuits founded missions in the area between the Huallaga and Ucayali rivers. Indian settlements thrived there. In 1766 the total population was about ten thousand.

Questions

What intensified missionary zeal in Central America?
Where were the first missions on the mainland of South America?
Why did Fray Francisco de Pamplona resemble St. Ignatius Loyola?
Enumerate some of the difficulties of the Venezuelan mission.
What effect did Independence have on the missions?
What was the success of the mission of Bogota?
What was St. Peter Claver's apostolate?
Who was the conqueror of Peru?
What may Lima boast of?

Bolivia followed the usual mission pattern. And Independence closed the mission chapter. Dominicans, Franciscans and Jesuits evangelized Ecuador. Franciscans explored the Amazon. Spanish rule came to Chile in 1540 and missionary efforts began. By the time of Independence all the Indians had been converted. Pedro de Mendoza founded the city of Buenos Aires in 1535 and missionaries entered Argentina and the La Plata region. Paraguay, Uruguay, and southern Brazil were evangelized. In 1610 the Jesuits began their work of the Reductions in the Prana region. They had complete authority over all Christian Indians. Establishing permanent settlements the Jesuits really instituted a Christian Indian Republic. There were about 150,000 Indians in thirty-five reductions. The expulsion of the Jesuits in 1767 ruined the work.

In 1500 Pedro Cabral discovered the shores of Brazil, and soon missionary work got under way. Five Franciscans were the first in the field. In 1549 Jesuits arrived. It was only nine years after their Order was founded. In 1553 Fr. Jose Anchieta arrived in Brazil. The story of his life is the story of Jesuit Brazilian missionary success. Nobrega was the Jesuit Superior, responsible for mission strategy. The children were the hope of the missionaries for a future Catholic Brazil. The Benedictines came to Brazil in 1584. The Carmelites established missions among the Cambebas Indians. The Franciscans entered the field in 1585. French Capuchins came in 1612. A hard blow was dealt to the missions when the Jesuits were expelled in 1759. The other Orders multiplied their efforts to fill in the gap.

Questions

What Orders did missionary work in Bolivia?
Who were the pioneer missionaries in Ecuador?
Who began the exploration of the Amazon?
How many Indians had been converted in Chile by the time of Independence?
Why do modern scientists owe the Chilean missionaries a debt?

What was the disposition shown by the Indians of Argentina to the missionaries?
What was the mission plan of the Reductions of Paraguay?
What did colonization mean to Spain and Portugal?
Who were the missionaries with Cabral in Brazil in 1500?
How long after the founding of the Order did Jesuits enter Brazil?
Who was Fr. Jose Anchieta?
How did the Brazilian missionaries regard the Indian children?
What Orders contributed to the work in Brazil?
What blow fell upon the Brazilian mission in 1759?

Biographical Sketch

Rev. Roderick Paul Wheeler, O.F.M. was born in Haverhill, Massachusetts, in 1907. He entered the novitiate of the Franciscan Order in Paterson, N. J., in 1927. After completing his studies at Holy Name College, Washington, D. C., he was ordained at the National Shrine of the Immaculate Conception in Washington on June 12, 1934. After graduate work in Hispanic American History he received his doctorate from the University of Madrid, Spain, and engaged in further study at the University of Lisbon. He has also done research in mission history at the Archives of Madrid, Seville, and Lisbon.

Upon returning to the United States Father Wheeler was appointed Associate Professor of History at St. Bonaventure College, Allegany, N. Y. In April, 1944 he assumed his present position as Director of the Academy of American Franciscan History at Washington, D. C., and Managing Editor of *The Americas,* a quarterly Review of Inter-American cultural History. Father Wheeler has recently returned from an extended trip to Peru and other parts of South America where he worked for the closer collaboration of Catholic scholars in North and South America.

The study outline and questions for Missions of the Colonial Period in Latin America were formulated by Gerald C. Treacy, S.J., who has prepared study club editions of various encyclicals.

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